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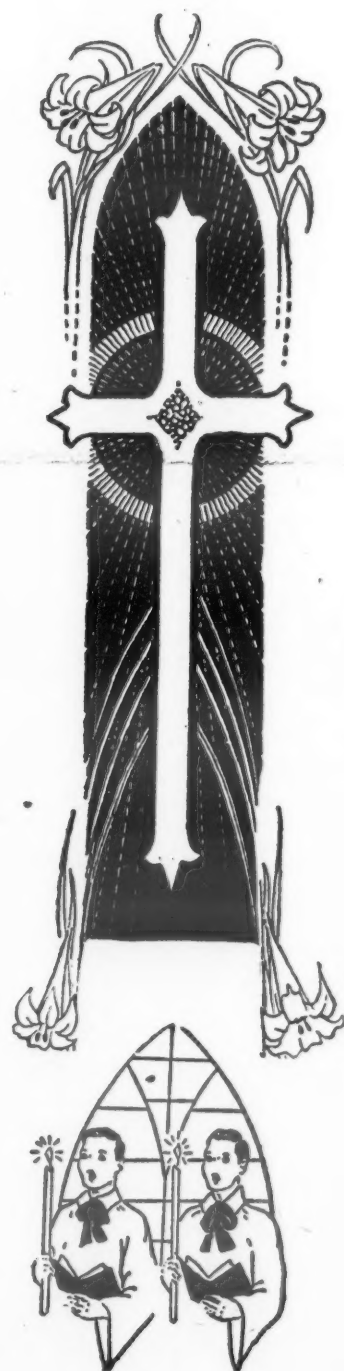
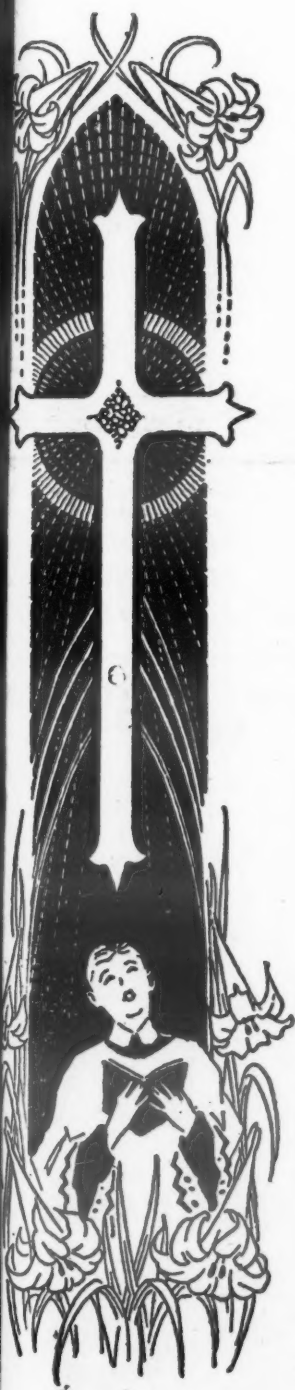
NEWS REPORT FROM ALBERTA

-See Story Page 3



Symbol of Easter

Children represent the spirit of Easter and this innocent little child, dressed up in her Native costume, symbolizes that spirit. She is an Eskimo girl from Aklavik, who holds traditional Eskimo skin drum.



Masset Concert Band Elects Executive Officers

By R. T. RUSS

Opening of the Massett Concert Band's Annual Meeting was with a prayer given by Mr. Tommy Marks. Mr. Joe Weir was elected President of the Massett Concert Band at the Annual Meeting held January 16th, in the residence of the past year's President, Tommy Marks.

Mr. Marks has held the position for the past two years but declined, when nominated for a third term. Afterwards, he gave a talk of encouragement to the members of the band for greater success saying that if they keep up their tremendous work they will surely have a nice band.

Band members are all very young, ages from about 15 years; there are some older members in the band but not very many. Some members started about two years ago but really show some great work in their playing.

President Joe Weir, well-known, was elected by acclamation. The Vice-President is a newcomer to the band, Mr. Joe Edgars, taking the place of the President, Joe Weir, Vice-President of the past year. Joe Edgars is also known to the fishing industry around these parts and was elected by acclamation. The manager was elected by the band members, who is one of the old timers of the band, Wm. Russ, Sr. It is known to be his first time in that position and he is already showing great success on his part as the Band Manager, being elected by acclamation.

The new bandmaster, Mr. Eddy Jones, after the loss of the late bandmaster, Mr. George Price, who passed on in the month of November last year. All members of the band forwarded a wreath as an expression of their sympathy to Mrs. George Price, daughters and sons in their loss of their beloved father.

Mr. Patrick Weir was elected Secretary for this year. He is also new in this position and started by nicely writing down the minutes of the annual meeting.

Mrs. Lena Edgar was elected Treasurer. Everyone is sure Mrs. Edgar has the experience required for the position.

The band also has a Board of Directors—Tim Edgars, Morris Marks, Kenneth Brown and A. Price. These are the officials that are required in the band and were elected at the previous Annual

Minister's Wife Given Welcome

(Delayed)
Skeena Crossing, B.C.

Dear Sir:

I have been asked to make the following report to your paper regarding a gift shower and welcome given to the bride of the United Church minister.

A welcome to the bride of Rev. Irving Hare, residing at New Hazelton, was given in the form of a gift shower by the ladies of Kitsegukla.

After the regular Sunday morning service of November 25th, a dinner was prepared in the community hall for the happy couple, who had just come from their honeymoon; the groom having taken his bride from Vancouver where they were married November 13th. "Best wishes" were extended to them by those present.

P. B. PAULGAARD

Meeting.

The band also has a social committee and members are the following: Mrs. Joe Weir, Mrs. Wm. Russ, Sr., Mrs. Ruben Samuels, Mrs. Mamie Collison, Mrs. Phoebe Davidson.

There are about 25 or 30 band members right now and it is hoped that in the years to come that they will have more members. All the members have brand new instruments to take care of and it is believed that all the new instruments will get the proper protection they need.

Notes from the Office

MR. STEVEN GEORGE HOOD called in at the office of The Native Voice on March 18th. He had flown in from Arkansas to attend the convention, only to hear that it had been cancelled. Unfortunately his time was limited and he had to report back to work with the Vashon Packing Co. of Vashon Island, Washington, U.S.A.

Sixteen years ago, Steven left his home town of Bella Coola to work in the U.S.A. He spent 5½ years in the U.S. Navy and thereby received his American citizenship. He sailed on a U.S. Transport for one year to Korea and returned to San Francisco on the 2nd of December, 1951.

Since then he has travelled from one state to another state seeing the United States, and is employed by the Vashon Packing Co., driving truck out of Seattle to Arkansas. He says he likes the American Natives, they are so friendly and easy to get along with but that he has not heard from home for many years, either from dad, mother or sisters, and hopes to hear from them and all the Natives at home.

It was with deep regret that Steven told us of the drowning of his relatives, James Mack, Georgie Challimen, Dave Cooper, which was a great shock to him and "it makes my heart bleed to hear that they were drowned." Steven is the proud owner of a house at Vashon Island, complete with five acres of strawberries.

The address above that Steven has given The Native Voice is his steady address, and The Native Voice hopes that the B.C. people will respond to this letter and give Steven news of his people. The Voice will be very pleased to publish any news that you care to send in.

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BLOOD DONORS

By P. S. TENNANT, M.D.

THE improved results in modern surgery are dependent to a large degree upon blood transfusions given both before and after surgery to surgical patients. Operations are now performed which would be impossible if blood transfusions were not available. Up to seven pints of blood have to be available before a major chest operation can be considered.

Recently there has been a serious lack of blood in our hospitals and patients have had to be kept waiting for a supply.

Our Indian Health Services uses up considerable supplies of blood procured by the Red Cross Blood Clinic. The greater part of such supplies have been donated by White donors. A few natives have supplied blood, usually for relatives, but our native population is not furnishing nearly enough blood to meet the demands made by hospitals for blood transfusions to our own native people.

It is felt that the Indians of B.C. will desire to be independent in

this matter once it has been drawn to their attention, and will, in future, donate sufficient blood transfusions of their own people.

The Travelling Blood Donor Clinic regularly visits various towns and cities in the province to collect blood. We will try to provide information through the medium of The Native Voice regarding dates of visits of the Blood Donor Clinic to your area. We also requesting Superintendent of Agencies to notify reserves of the Clinic when the Clinic is visiting their areas. The writer would urge we should meet this challenge and turn out voluntarily when calls for blood are made.

Dates and locations of our Blood Donor Clinics are listed hereunder for your information:

April 1 and 2	Vancouver
April 3	Endsby
April 9	Chernaby
April 10	Ladysmith
April 15 and 16	Nanaimo
April 22 to 25	Victoria
May 3	Esquimalt
May 5	Oak Bay
May 6 and 7	Pentlands
May 12 to 17	Kamloops
May 26 and 27	Duncan
June 2 to 5	Victoria
June 25, 26 and 27	Powell River

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PERFECTION IN SEAFOODS

Report From Alberta

By Hugh Dempsey

Chiefs, Councillors Tour Edmonton

About 50 Indian chiefs and councillors from all parts of Alberta were in Edmonton recently for an official tour of government buildings.

Through the co-operation of the Alberta Department of Health, Education and Forests, Agriculture and Forestry, delegates given a clear picture of services and regulations affecting the people. Representatives of Blood, Blackfoot, Peigan, Stony, Sarcee and other bands met at the Legislative Assembly Monday, Feb. 25, for the first day of the tour. Several chiefs from the south and central Alberta were in their native regalia. One woman, Mrs. Albert, wearing the traditional Indian dress.

LEGISLATIVE SESSION

First on the program was the address of the Indians at a session of Alberta's Legislature. The chiefs who were dressed in their traditional attire sat in the speaker's gallery, while the rest crowded the members' and public galleries. During the session, Hon. Lucien Ward, Attorney General, officially welcomed the Indians to the Legislature and expressed appreciation of their interest in provincial affairs. The evening program consisted of a lecture and movies on Indian activities by Blake Mc-

Donald. The second day of the tour commenced with talks on soils, weed control and livestock by officials of the Department of Agriculture. Following the talks, the men were taken to the University Farm and Veterinary Laboratory, while the women heard lectures on home

nursing.

In the afternoon, Don Forsland held an open discussion on game regulations, followed by J. R. Hall on forestry and W. H. MacDonald on fisheries. Such topics as the shooting of female game, trapping of beaver and muskrat, timber permits and fishing regulations were debated by Indians and Lands and Forests officials.

NATIONAL FILM BOARD

On Wednesday morning, delegates met at the National Film Board projection room, where Miss Joyce Lewis spoke on nutrition, school lunches and combatting tuberculosis. In the afternoon, a tour was made of Rutherford Library on the University campus and movies were shown on Indian life and arts by G. H. Glyde and Miss M. Sherlock. This was followed by an open discussion of home and school associations by G. F. Bruce.

The interpretation of laws as they affect the Indian was the next topic of discussion. H. G. Jensen of Department of Lands and Forests took part in the debate and dealt with such subjects as education, hunting laws and comparison of laws affecting the white man and the Indian.

During the evening, a banquet was held at Alberta College and an all-Indian program was presented to more than 100 guests. A representative from each reserve was invited to say a few words in his native tongue and interpret it into English. Main speakers were James Gladstone, President of the Indian Association of Alberta; John Calahoo, past president; John Tootoosis of the Saskatchewan association; Mrs. David Crowchild and Mrs. Bob Crow Eagle for the women; and George McLean (Walking Buffalo) of the Stonies. Also on the program were demonstrations of a war dance, owl dance and Indian songs.

BILLETED WITH FRIENDS

During their three day stay in Edmonton, delegates were billeted at the homes of friends of the Indians Society members and friends. All meals and transportation in the city also were provided. Delegates expressed appreciation for the tour and said they gained a broader outlook of provincial regulations affecting the Indians and services available to them.

Blood Research Among Natives

Plans are being studied by the Indian Affairs Branch to allow research into the blood groups of Canadian Indians.

Tests made more than a decade ago proved that Indians had the "best blood in the world." But the knowledge of blood grouping has greatly increased since the tests, and another survey would be of considerable value.

Dr. Bruce Chown of the Children's Hospital, Winnipeg, who requested permission to conduct the tests, reported that there are nine independent inherited blood systems and that no knowledge of six of these has ever been obtained in connection with the Indians.

The original tests were made by the National Museum of Canada.



A cannon from Fort Edmonton which helped drive off the attacks of their ancestors interested a group of 35 Indian chiefs and councillors who recently spent three days visiting the provincial government building in Edmonton. Left to right: Chief Goodrider, Peigan Indian from Brocket; Chief Ben Calfrabe, Blackfeet Indian from Gleichen; Chief Pat Bad Eagle, Peigan Indian from Brocket, and Chief Tom Kaquitts, Stony Indian from Morley.

Delegates attending were: Blood Reserve, Mr. and Mrs. James Gladstone, Chief and Mrs. Joe Bullshied, Howard Beebe; Peigan Reserve, Chief and Mrs. John Yellowhorn, Chief and Mrs. Charles Crow Eagle, Chief and Mrs. Bob Crow Eagle, Chief Pat Bad Eagle, Chief Goodrider; Sarcee Reserve, Chief and Mrs. David Crowchild; Blackfeet Reserve, Chief and Mrs. Tom Healy, Chief and Mrs. Simon Big Snake, and Chief Ben Calfrabe.

Stony Reserve, George McLean, Tom Kaquitts, Edward Hunter, John Powderface, John Lefthand; Cree Tribes, Paul's Band, David Bird, Peter Burnstick; Hobbema Agency, Mr. and Mrs. Cyran Lerouque, Mr. and Mrs. Albert Lightning, Alex Shortneck; Alexander's Band, Mr. and Mrs. Augbelle, Mr. and Mrs. Mark Burno; Michel's Band, Mr. and Mrs. John Calahoo; Enoch's Band, John Ward, William Morin; Driftpile Reserve, Head Chief Challifoux, Chief Pat Lalonde; and Poundmaker Reserve, Saskatchewan, John Tootoosis.

Blood, Blackfeet Hold To Tradition

The Blood and Blackfeet Reserves of southern Alberta have voted to continue the practice of appointing chiefs and minor chiefs for life.

Under the new Indian Act, the bands had the choice of continuing the old method or adopting the practice of electing chiefs for two year terms. The Blackfeet bands have followed their present electoral system since pre-treaty days.

Heavy Crop Loss S. Alberta

More than 25,000 acres of crop on southern Alberta Indian reserves last year was a total loss, due to a wet autumn and early

spring. The Blood Indians were the hardest hit, losing about 14,400 acres or 85 percent of the crops sown. The Sarcees and Stonies lost all of their 3,000 acres of crop, while the Peigans and Blackfeet also suffered severe loss.

However, 1952 still is expected to be a prosperous one for the Indians, despite heavy losses. Nearly 100 head of cattle are owned by southern Indians and feed supplies are expected to be plentiful this year.

Alberta Indians Not Vanishing

Who said the Vanishing American is vanishing?

The Indian Affairs Branch reported that Indians in Alberta are increasing at the rate of 2.5 percent a year. At present there are 15,865 treaty Indians in the province, and another 15,000 in the Northwest Territories.

One of the reasons given the increased birth rate is the acceptance of Indian hospitals. These have been successful in reducing the infant mortality to the lowest point in Alberta history.

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And They Call This Sport

NEARLY A YEAR AGO I saw Andra McLaughlin and Barbara Ann Scott skate at the Vancouver Forum. Very rarely has it been one's privilege to witness two great stars together on the ice, each complementing the other by contrast.

As I watched Barbara Ann Scott, a feeling of serenity came over me, her golden ethereal beauty and grace of movement depicted femininity in all its glory.

As she floated out of our vision in all her golden beauty, she left a feeling that there was nothing more to be offered in artistic expression in the art of skating.

Then, in contrast, like the flash of a meteor from its heavenly body bursting into flame as it hit the ice and sweeping all before her came Andra McLaughlin, vibrating flaming youth and vitality. To each its own — Barbara Ann Scott a pale white lily, Andra a blooming crimson rose.

And now, what? Cruel commercialism enters into the picture. We would like to think that Barbara Ann Scott, a great Canadian artist, would not stoop to be a party to hideous commercial intrigue and exploitation to destroy the beauty and breaking the heart and spirit of a much younger sensitive artist or lending herself to destroy the beauty in another girlish competitor.

The world needs all the beauty that can be produced and it is large enough to hold two great champions without one stooping to destroy the other. All this leaves me sad and depressed.

MAISIE ARMYTAGE-MOORE.

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Oscar Peters' Work Praised

Chief William Scow,
 President, Native Brotherhood of B.C.,
 Alert Bay, B.C.
 Dear Chief Scow:

At a meeting of the executive of the above association held Feb. 26th, I was instructed to write to you commending the excellent work and cooperation given this association by Oscar Peters.

The initiative shown by him in bringing to notice the

Japanese Fish Treaty Fails To Protect B.C.

By ELMORE PHILPOTT

THE MODERATOR of the United Church has just returned to Canada from the Far East and warned that the same old reactionary elements are in power in Japan. He felt that the militarists may stage a comeback.

Down in Australia, Dr. Herbert Evatt has been strong warning of this same danger. He and the whole Labor Party there also deplore the lack of a clearcut fisheries treaty which could have kept Japanese fishermen north of the equator.

Some remarkable Statements have been made in Canada to justify the strange fisheries treaty. We are told that Japanese are barred from fishing for halibut, salmon and herring. We are also told that, because the above are best-paying categories of fish, the Japanese won't want to cross the ocean for other kinds they are free to catch.

The most over-optimistic of all promises is that: That case the Japanese do come over here and fish for other than halibut, salmon and herring, we can send them home adopting single-handed conservation measures.

If all this is so, why did Japanese cling stubbornly to their "right" to cross into our waters at all?

What are they coming over for — merely to admire scenery?

The plain truth is that the treaty itself is vague, ambiguous, and open to double interpretation and long argument. Article IV, the signatories "agree to abstain from their right under international law to take part in fishing for a specified stock of fish" under certain conditions. Those conditions set forth in three separate clauses all of which are most complicated, and hard to understand. Moreover, they are qualified by the following strange appendix:

"Provided, however, that no recommendation shall be made for abstention by a contracting party concerned with regard to (1) any stock of fish which at any time during 25 years next preceding the entry into force of this convention has been under substantial exploitation by that party."

The only real justification for the acceptance of this treaty by Canadians was that they either had to take this or nothing.

It is ridiculous to pretend that this is what Canadian fishermen hoped to get — a clean division of the Pacific into two halves.

At best, we have a treaty which gives the Japanese the right to come back into our coastal waters, to fish for certain kinds of fish, but not for other kinds.

What the Japanese have re-won is the physical right to come back into waters where their statesmen can argue kingdom-come about the letter of their status. The Japanese Premier's preliminary letter of February 7, 1951, speaks volumes when it says:

"The Japanese government will, as a voluntary act, pledging no waiver of their international rights, prohibit their resident nationals and vessels from carrying on fishing operations in presently conserved fisheries in all waters in which fisheries Japanese nationals or vessels were not in 1940 conducting operations."

problems and wishes of the Native Indians has been deeply appreciated by all our members and we feel sure that should all organizations such as ours had the liaison such as we have been fortunate in having, a much greater and desirable understanding would result.

With kindest regards and best wishes, I am,

Very faithfully yours,

FRANK A. STUART, Secretary,
 Hope and District Liberal Association

P.S.—This association is ready and willing at all times to cooperate with the Native Brotherhood in any measure that will expedite the realization of their objectives.—F.A.

Snow Snake - Indian Game of Skill

BRANTFORD, Ont., Feb. 21. (Special) — Every day this week on selected tracks on the Nations Indian reservation here tribesmen are looping it up at their snow-snake games.

"Hun-you! Hun-you!" they cry as they toss their wooden snakes anywhere from one-quarter of a mile to three-quarters of a mile down snow-covered troughs that stretch farther than the eye can see. "Hun-you" to snow-snakers is what it is to golfers, but where a golfer would knock himself silly with glee if he batted a ball 250 yards, these Indians take in their stride a quarter-mile throw with a piece of polished wood a dozen times as heavy as a golf ball.

It is doubtful if anywhere in the world there is a missile propelled from a man's hand that goes as far and as straight as a thrown snow-snake. On a track in sharp, cold weather the Indians have reached a mile in one toss.

Snow-snake is an amazing game. It is perhaps just as amazing to the white man hasn't yet taken away from the Indians for his skill. It takes skill to toss the snakes, artistry to make them and good snow-snaker has to be in top fair condition to come through a winter in all-day competition.

The prizes are money prizes, and players in five classes competing anywhere from 25 cents to \$1. The winner takes the bun. In a single afternoon one of the present champions on the reservation at Oneida, Albert Porter, his brother, J. H., (Joe) Porter, have cleaned up \$110. These things were exceptional, but in what a good player can do. Porter no longer throws the snakes. He makes them.

PHYSICALLY ALIVE

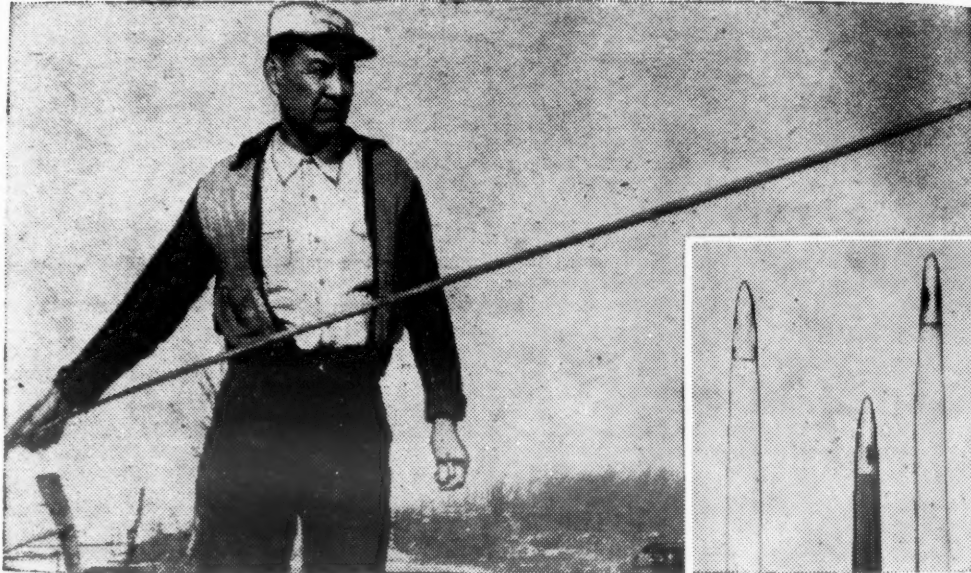
Porter's snakes are so alive that they wiggle when he places them upon the snow and they start sliding themselves to find a level that appears to be level snow the first place. This is so amazing and unbelievable that palefaces have attended the games have to be shown before they would credit such a claim. This is the reason that makes a snow-snake though placed still upon the snow is the reason it travels so far. The track is not a downhill slide, it dips and rises and curves, and the curves being as sharp as the curve in a country road, and the tracks sometimes follow. The impetus behind the snakes is not that of man, not gravity.

"Watch," Porter said, as he rubbed a snake with a wax, the ingredients of which is his own se-

He put the snake in the trough, and it traveled 50 yards. Any touch will send them slithering off," he said.

And that is exactly what they do. No inanimate object is more like a live snake than these long, wooden wands that move—thus the name.

There is no information at hand as to the game originated. Perhaps the brave, long ago on a bright, winter day, happened to toss a stick shaped just right, it slithered like a snake and away from him and became enthralled that the game was. It is one of the oldest on the



FINGER CURLLED around throwing end of his snake, George Silversmith, for a long time one of the best players on the reservation, shows correct stance for making a throw. Tips of snakes (inset) are weighted with lead and have a lead ring. It takes two years to make a top quality snake.

North American continent. The Indians played it long before the coming of the white man. It is steeped in tradition and the "hun-yous" and other exclamations of the players have followed the game down through the centuries.

As in horseracing, the condition of the track is important.

"We like a fast track," John Hill, a Mohawk, said, "but we make snakes for a slow track, a wet track or one that is just icy."

IDEA FOR SKIS

It takes two years to produce a good snake. For a whole season the wood rests in oil. The carving and finishing are a secret art. Joe Porter would like to apply this art to skis, but hasn't yet had the opportunity.

"I'd like to see what I could do with them," he said.

Each of the snakes is elliptical, about seven feet long and its head is shaped like that of a snake. Some of the heads are slightly hooked

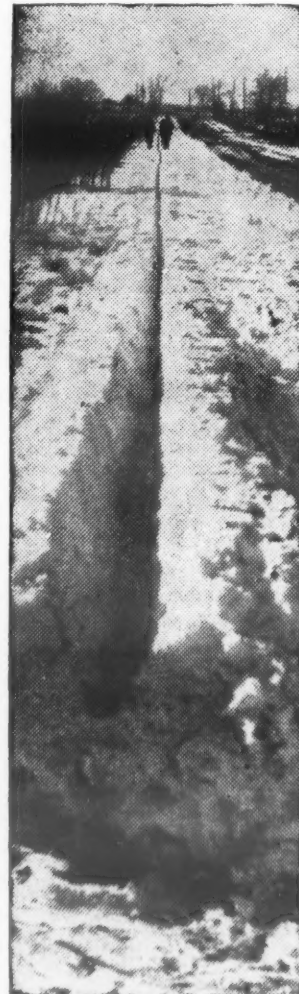
and raised like a spitting reptile. The nose is weighted with lead, and the head is banded with a ring of lead. At the throwing end there is a finger groove.

Tops among the throwers today—along with Albert Porter—are Lawrence Jonathan and Lloyd Anderson. The game has an international touch, with teams from the reservation here going annually to the United States to meet teams there.

"We play a home-and-home series. They come back to us," John Hill said.

Most of the throwing ranges are along the Grand River. Here the snow seems to last longer. Starting end of the grooved track is slightly raised and a "hack," or mound, stops the thrower who takes a short run to get drive behind his throw.

The snakes travel so fast that, when they jump the track, spectators have to scatter. They fly high into the air. Even a snake that has practically spent its course will pierce a leather boot.



LONG, NARROW, and fairly straight, the track disappears into the distance.

two world wars. A number of them, proudly and gallantly, fell beside their white comrades. In

(Continued on Page 11)

Time Has Arrived For Indian To Paddle Own Political Canoe

By JOHN ANDERSON BEARD

St. Nichol's Indian School, Alert Bay

As a missionary newly arrived from England, the following notes are an expression of my feelings for the North American Indian and his official status:

The Indian has now reached the stage of his political and social evolution whereby he should be created an equal to his white brother. "Gone are the days" when his lack of education and general conduct warranted his being put in the category of second class citizen. Since the early days of our Canadian history, the Indians generally have progressed tremendously, many of whom have acquired and educational and cultural standing which could well be envied by many white people. Surely these are signs that the Indians are worthy of an equal political basis with their pale face brethren.

All over the world mankind has sought, and in numerous cases been granted, emancipation. This is the era and age of the common man. This should also be the age wherein the Indian again becomes owner of his heritage. Each one of us who enters this world is entitled to be a first class citizen in the land of our birth. The fact that the Indian possesses a complexion of a darker hue, and was beaten in battle by overwhelming military superiority, is certainly no just reason for his being considered a second class citizen in his native land.

Many of the younger Indians gladly volunteered for service in

CALDER ASKS GOVERNMENT TO RE-OPEN ATLIN HOSPITAL

A plea for the re-opening of St. Andrews Hospital in Atlin to serve the needs of expanding mining operations in the area was made to the Provincial Legislature by Frank Calder, CCF MLA for Atlin on March 13th during the Budget Debate.

Mr. Calder offered a plan by which the hospital would be supported not only by the community at Atlin but also by mining centres of Tulsequah and Lower Post, as well as Telegraph Creek. In addition, he felt that the mining operators should be assessed part of the upkeep of the costs. He believed that the hospital should be considered by the Department of Health and Welfare, as the Hospital would give service to the far northern territory of B.C.

The present system of assessing miners and others for back premiums to BCHS, when they move out of the excluded area in his constituency is grossly unfair, the

Atlin MLA said. He pointed out that the report of the Hospital Insurance Inquiry Board had recommended that no back premiums should be collected from any one moving from an excluded area to a part of the province covered by the Hospital Insurance Service, and he urged that this finding be implemented immediately.

Frank Calder appealed for special consideration for old age pensioners in the North where the cost of living is much higher. An additional cost-of-living bonus or grant should be given by the Province.

With respect to the Japanese Fish Treaty, although it is a Federal matter, Calder made his position clear in the speech to the Provincial Legislature in which he called on the Provincial Government to make known its stand on the conservation of fisheries and the rights of Canadian fishermen in off-shore fishing before this Treaty be signed.

As far as fishermen are concerned, their stand has been for the preservation of both fish and spawning grounds. The Province must not stand aside. It is as much their concern as it is the concern of the Federal Government since the people involved, both operators and fishermen of B.C. make their livelihood out of this industry.

Calder once again urged the Federal Government to consider the need for a coastguard service on the B.C. coast. In the past, he pointed out, all the authorities on fisheries, including the UFAWU, have agreed that a coastguard is needed to save lives and to protect equipment as well as safeguard fishing grounds and enforcing conservation measures.

The members of the B.C. Legislature listened with rapt attention when for five minutes Frank Cal-

der, CCF MLA, spoke in the house in his native Nishga tongue. Repeating his remarks in English "for the benefit of those who are new in my country," he criticized the totem insignia on this year's B.C. Auto License plates. He thought the word "Totemland" on the plates "would work magic." He thought that this word would be more suitable than the present unclear design.

Important public relations by the Indian Inquiry Committee should increase the tourists' and the general public's knowledge of the Indians, and the Indians' knowledge of the white man's ways. He believed that the B.C. Arts and Welfare Society and the Totemland Association would help with this work.



FRANK CALDER

MLA for Atlin
Secretary, Native Brotherhood
British Columbia

Delay On Reports Brings Criticism

After "regretting" the Johnson Government's decision "no implementation" on the reports of the Hospital Insurance and ICA Act Inquiry Committees and the Royal Commission on Workmen's Compensation, Frank Calder (CCF, Atlin) during the Throne Debate, Friday Feb. 29th charged the present Government with "slowing up the progress of Legislation in the Province."

The people, he said, had presented their wishes and their information to the three Inquiries and they expected "major amendments" on the three Acts.

He was perturbed by the Government's decision to end the Session in a hurry and, with an election in the offing, he noted that members were "speaking slightly of each other."

Every member of the Legislature has a "pet" proposal and Frank Calder is no exception. Again he urged the need for an air-ambulance service in his far-flung riding. And he told the House that his proposals were gaining more support every year. He referred to some, including the Vancouver Province's Editorial of last year and the recent Sloan Report on the Workmen's Compensation Inquiry. For the third consecutive session he urged the air-ambulance to bring doctors, nurses, dentists, and social welfare workers to the North. Such a service would prove a boon in opening up the northern territory. He asked for a committee of the House to study the feasibility of an air-ambulance service for the remote areas of the Province of British Columbia.

He asked for immediate investigation of the health inspection service for miners in Atlin Constituency, claiming that the carrying out of the Act with respect to health inspection of miners in ore or rock-crushing operations will be of benefit to both management and labor. He also wanted the Stewart sub-agency and the Mine Recorder's office re-opened because it could handle many matters of provincial business. With increased mining and logging activities in the vicinity of Stewart, and with the

Atlin constituency entitled to have such an office of its own, Calder requested the Government to give consideration to this office.

Fishermen are an important portion of the Atlin population. Frank Calder regretted that Fishermen of this province were excluded from the benefits of Workmen's Compensation Act.

Frank Calder served notice on British Columbia political parties Friday to keep "phony election tactics" off the Indian Reserves the coming provincial election.

He told the legislature the old time members of the major political parties visit the reservation during election. He spoke scathingly of the way old-line politicians come to the reservations at election time and patronizingly pat the Indians on the back.

Judging by his experiences in the last three years, Frank Calder felt he would be welcomed in practically all reserves. In the next election, he said, pointing at the Government benches, "The natives have played a part in placing CCF over there."

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Letter From Hospital

Indian Hospital,
Fort Qu'Appelle.

Dear Mrs. Hurley:

I am writing this letter to let you know that I have received all The Native Voice papers you've been sending to me. I appreciate your kindness very much, and please excuse me for not writing any sooner, but I guess you know that I have been receiving the papers. After I read them, I usually send them to my people so that they, too, can read them; we all find them so interesting.

I read about your recent marriage in The Native Voice. I'm sure you are happy and may the Lord bless you both with a long and happy life together.

I am doing fine at present. I lost a little weight in the month of February but I'm back again on Streptomycin and PAS treatments which will end at the end of June. I certainly hope I can go home soon after that. My last treatments have done me a lot of good and I'm thankful, as the cavity on my lung healed and I only have a shadow left now, so I don't need surgery. I'm sure this Strep treatment will heal the rest. Streptomycin is sure a wonderful drug.

In October last fall, when the Indian program was broadcast over the air, five of us patients got permission from the nurses to listen to the broadcast after bedtime. We all enjoyed it very much though, of course, I couldn't understand the language as I talk the Assiniboine language. I find their language very nice to listen to, and their pow-wow songs are a lot different too, slower in beat and music than I. Though I'm not a singer or

dancer, I've been to them on our reserve. Well, I just wanted to tell you it was something a little different and it was a treat to listen to it.

Spring is here now and we are all happily looking forward to the snow to go away, as this is a very nice place in the spring and summer.

But we also miss our Dr. A. B. Simes very much. Somehow it doesn't seem to be the same around here these days without him. We feel sort of lost. But we have two doctors here yet and we appreciate them, but they are very busy all the time.

I was at home at Christmas for one whole week. I left here on 22nd December and came back on the 29th of December. I enjoyed my holidays and it made me happy to be at home with my folks for Christmas. Though there was two of my brothers not there with us. One is in Korea, and the other is also in the PPCLI in Eastern Canada. My folks were very glad that I could get home.

This is about all the news I have for now. If you see David (Benoit) please give him my very best regards. Where is he now? Next month I will send in some money for one year's subscription to The Native Voice. In the meantime, thank you for your thoughtfulness. I'll say so long now; hope this letter reaches you and finds you in the best of health.

Sincerely, a friend,

MARCELLA ROPE.

P.S.—I wish I'd see Vancouver some day. I hear it is a very beautiful city.

B.C. INDIAN ARTS SOCIETY ANNOUNCES 1952 OFFICERS

Following are 1952 officers of the B.C. Indian Arts and Welfare Society, elected at a recent meeting:

President Emeritus	Dr. Alice Ravenhill
Honorary President	Dr. G. C. Carl
Honorary Vice-President	Mr. Frank Calder, M.L.A.
President	Lieut. Col. G. Howland
Vice-President	Miss Violet Wilson
Corresponding Secretary	Miss H. Baird
Recording Secretary	Miss E. Hart
Treasurer	Mr. W. Duff

Advisory Council:

Mrs. R. Albany	Mrs. J. Godman	Mrs. L. Sweeney
Miss J. E. M. Bruce	Mrs. G. Howland	Mrs. C. F. Swannell
Mrs. W. Cryer	Mrs. E. J. Landrey	Miss J. Wright
	Mrs. H. R. Parker	

Save Real Totem Art!

2337 Lawson,
Hollyburn, B.C.

THE NATIVE VOICE.

Dear Friends,—

All who are interested in the preservation of Indian culture will commend the Provincial Government for its decision to establish a totem saring plant at Thunderbird Park, Victoria.

Mungo Martin, an elderly Indian, a noted carver of totems will be in charge and will instruct three Indian youths in the art.

A section of our brief submitted to the Federal Government on the Indian Bill, dealt with the integration of the Indian into modern life. One of the suggestions was made that only hand carved, authentic totems be offered for sale. If that is not practical, we should strive to educate the public not to buy cheap imported replicas and ask our vendors not to

handle such merchandise.

The totem pole is pre-eminently the sign of Indian culture and should be treated with the same respect as emblems of the white man. Good taste should prevent the use of caricatures for decorations. Even such a reputable magazine as MacLean's, August 16, carried on its front cover a caricature of a totem pole which made it a subject of ridicule.

We have a wonderful opportunity in Canada today to wipe out the old feeling of injustice which still smoulders, and bury the hatchet so deep it can never be resurrected.

All that is needed is more consideration and understanding of the problems which our Indian brothers face today.

EMMA J. WALKER,
Chairman.
North Shore Canadian
National Refugee Com.

'Voice' Helps Unite Indians

335 Exmouth St.,
Sarnia, Ont.

Dear Friends,—

Enclosed please find my belated subscription. Many thanks for continuing to send the paper to me after my subscription had expired. I have found great pleasure in reading the many articles dealing with the teaching and customs of the primitive life of the Indian race. It is gratifying to note that the most sincere writers of these articles always preface their articles with explanatory notes, such as was done in the story of "Chief Billy Assu of Cape Mudge" by Mildred Valley Thornton. This article is the concise story of the transition from the period of primitive life to the modern life of the Indian and from this period let us look forward to the new age and a new world wherein dwelleth righteousness.

"The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the spirit." Dear reader, let us be like Nicodemus, anxious to know "How can this be?"

Wishing you continued success and keep up the good work which will eventually mean the uniting of the Indian race for one common cause, that is, the Indian to rule North America again.

(Chief) NICHOLAS PLAIN.

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Choose Candidates Who Will Protect Aboriginal Claims

—Sinclair

Kitwanga, B.C.
Chief Harold Sinclair, Skeena District, Kitwanga, B.C., answers Frank Calder's statement in the House when he told all political parties to keep off Indian Reservations

during election time. Chief Sinclair writes the following:
"We have learned that Mr. Frank Calder made a speech in the Legislature, Victoria, B.C., in which he warned and served notice to all political parties to

keep off all Indian Reservations during this coming election with their phoney talks, because, as he stated, it was only at election times that those political parties visited Indian Reserves — and thereafter are no longer seen:

"My answer to that statement is: What about the CCF'ers, with their 'Heap Big Smoke But No Fire' talks which they bring amongst our people on the Reservations during election?

"Therefore as I see it, the dangers now lie ahead for our Indian people.

"For that reason, even if rocks be thrown at me, I would still strongly demand full protection of our Native people's legal rights.

"And my advice to all our own Native people is: Pay no attention to Heap Big Smoke But No Fire talks . . . Vote wisely . . . think twice . . . and remember your own aboriginal treasures first before you vote. Make your own choice of the party who will sign an agreement for full protection over your inherited claims."

HAROLD SINCLAIR,
Native Brotherhood
Vice-President
For Skeena District.

Drum Beats Across the Border

By H. L. La HURREAU
(Shup-She)

In North Western Peru, South America, in the Valley of Viru two years ago was uncovered an old civilization of Mochica.

Very little was known of the Mochica until 1946-47 when the Institute of Andean Research really dug into the dust of the past. In Western Peru the earth is cut up into little river made valleys each shut away from its neighbors. In each, several cultures bloomed and died and had to grow very strong before it could spread beyond the walls of its little world. No doubt many never passed the early stages, but the Mochicos grew strong and moved out to conquer its near neighbor tribes and replaced the Gallinazo people or culture. The Mochicos built out of adobe bricks and worked some metals and like the Gallinazo peoples made beautiful pottery vessels.

Because of the arid climate when the buried ruins were uncovered there were found corncocks, beans, squash, peanuts and cloth. The finding of cloth, an article which was unknown in most of the world in their days, proves the Mochica were well advanced on the culture road.

Many of their pottery jars have pictures of their home life, war parties, and field work, so we know a great deal about their culture and how they influenced the Indian people who followed them on the American stage.

The League of the Tiahuanaco were next to rise up and build their civilization on the culture of Mochica. All these cultures were built one upon the other like steps and reach far back into our races past each added to the cultures it over-ran and gave rise to new ideas and cultures found here by the Europeans.

Through trade the people of Mochica were able to give their ideas to the peoples of North America as goods made by them moved up the coasts to Mexico and no doubt our West Coast tribes. Of course this trade worked both ways and today's diggers uncover tools, beads, and pottery that were made as much as 2000 miles away so it is difficult to say who was the inventor of many of our basic cultural traits.

Copper and its various tools and ornaments was valued very much by our race and was traded from Alaska to the tip of South America thus we were linked together.

There are eight cultures known to have existed in this area: the Guanape, Coastal Chavin, Salinar, Gallinazo, Mochica, Tiahuanaco, Chimu, and Inca, all of whom left their stamp upon the modern men of today in Peru and our whole race in general. However, it is my

belief our North American tribes were little influenced by any of the cultures after the Tiahuanaco culture fell. For by that time Mexico was sending her children north and her traders carried up many of the ideas and culture to be found in the U.S. and Central Canada.

It is interesting to note how the arrow heads change and become more deadly and how pottery became finer and more artistic from ideas borrowed from races miles away unseen and unknown to the borrower.



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The Provincial Voters List is now being revised.

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Notes From Oklahoma

Star Discovered High In Andes

By JOEY SASSO

Yma Sumac is the possessor of one of the most gifted voices in history. Covering a span of four full octaves, Yma (ee-ma) goes from a deep throaty contralto to a clear, bell-like coloratura.

Miss Sumac was born on Sept. 10, 1927, in the town of Irocan, 15,000 feet high in the Andes of Peru. Her mother is a full-blooded Indian descended directly from Atahualpa, last of the Inca kings. Her father is part Spanish and a well-to-do landowner. Yma Sumac herself is revered by her mountain people as a spiritual leader and she is known to the Indians of the Andes Mountains as Intyapa Wawan or "Daughter of the Sun."

Yma Sumac began singing as a small child and her unique native talents together with her exotic beauty soon caused the Inca authorities to designate her as the favorite "Chosen Maiden" to sing at the festivals to the sun.

By the time she was 12, word of her extraordinary talent had filtered down through the mountains

to Peruvian government officials in Lima. Led by the young composer-conductor, Carlos Moises Vivanco, an expedition persuaded Yma's family to bring her to Lima for education, an event which caused severe unrest among the mountain Indians who had placed the child in a position of semi-deity and resented losing her.

After completing her education, Vivanco prevailed upon Yma Sumac's family to allow her to make a professional career of music. Since that time she has sung in the major concerts and theatres of South America. Her debut on the American concert stage was made at a recital given in Washington, D.C. under the auspices of the Peruvian ambassador and the Pan-American Union. After her concert at the capitol, Yma toured the United States and Canada, making appearances with the Montreal and Toronto Symphony Orchestras and at Hollywood Bowl.

Slain Indian Sacrifice Found In New Mexico

CHICAGO, Mar. 1: The headless skeleton of an Indian sacrificed to the gods in prehistoric times has been found in New Mexico by Chicago archaeologists.

Dr. Paul S. Martin said an archaeological expedition found the body, probably that of an Indian maiden, under the ancient walls of a cliff house in western New Mexico. The victim had been beheaded.

Martin, chief curator of the department of anthropology at the Chicago Natural History museum, said this was the first evidence of human sacrifice he had uncovered in his 17 expeditions in the southwest. Martin added, however, that offering a human victim to the gods was fairly common among Indians of the new world.

"Among the ancient Mayas of Yucatan," he said, "maidens were thrown into sink-hole to propitiate the gods and bring good luck to the city of Chichen-Itza. The Pawnee Indians of the plains used to sacrifice a maiden to the morning star."

PAMPHLET ON TAHLEQUAH INDIAN WEAVERS PRINTED

TAHLEQUAH, Feb. 9. — Tahlequah's Sequoyah Indian weavers will get world-wide publicity within the next few weeks through the U.S. State Department's international press and publications division.

The State department notified Doris McCarty Roberts of Tahlequah, this week that her article on the Cherokee weavers, that was used in the December 18 issue of the Christian Science Monitor, would be sent to 100 U.S. information service posts in more than 75 foreign countries.

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Letter From Jimalee

2445 E. 17th Place
Tulsa 4, Okla.
March 3, 1951

Dear Maisie:

Here is a little clipping from the World that I am sure you will be interested in. Miss Sumac's recordings are out of this world . . . If you don't already have them I am sure you would enjoy them. She has the most thrilling voice I ever heard.

The NBC Commentator Col. Ted Davis of Long Beach, California visited us last week while he was on his way to Washington, on a mission for some California Indians. He is an Apache Indian . . . Had just completed the new picture "Driving the Golden Spike." He has been in many pictures in Hollywood . . . One you may remember, "Silent Dawn" in which he had the leading part. He appears quite often in T.V. and on the Radio. Col. Davis told us much about Yma Sumac as he knows her. She is really what she says she is.

Illness has had me "low" for several weeks, but I think I will live. Will leave for Hot Springs in April, where I can forget the responsibilities of home, and things that keep crowding me. Not long ago a friend said, "Jimalee, come go to New York with me," I said I'd rather go sit under a tree than go to N.Y." And that is what I mean . . . I like to dream!

I hope you are enjoying your new life and will always be happy.

With love,
Jimalee Burton
Oklahoma Associate Editor

Chippewa Kiddies Real Baby Buntings

By MARJORIE VAN DE WATER

WASHINGTON — The primitive Chippewa Indian baby was a real "Baby Bunting." He was wrapped in a rabbitskin blanket woven from inch-wide strips made by cutting round and round the animal fur. From 60 to 70 skins were used in such a blanket.

The baby's first moccasins had a hole "about the size of a blueberry" cut in the ball of the sole or in the heel so that when he grew up he would work hard enough to wear out his moccasins.

These are among the Chippewa customs of child care collected by Sister M. Inez Hilger, of St. Benedict's Convent, St. Joseph, Minn., in a study conducted over several years. Sister Inez interviewed old people of the tribe who had good memory for the old customs and younger men and women who had been brought up by grandparents and so learned the old primitive ways. Report of the findings is published here by the Smithsonian Institution.

Baby's first step was an event for rejoicing among Chippewa parents, as it is among modern Americans. When the child first walked alone at least half the length of the wigwam, a feast was given. When the baby walked alone to the neighbors for the first time, the neighbors visited gave a feast.

Belief in prenatal influences on the children was strong among the Chippewa. A freckle-faced baby, it was believed, was born to a mother who had eaten sea-gull eggs before the birth. Cry-babies were thought to be born to mothers who had eaten blackbirds or robins. Eating porcupine caused

Indians Organize Pow-Wow Club; Plan Tribal Events

A new Indian social club to be known as the Tulsa Pow-wow club has been formed in Tulsa and any northeastern Oklahoma resident of Indian descent is eligible for membership, it was announced Saturday.

Kenneth Anquoe, one of the organizers, stressed the fact the meeting is open to all persons of Indian descent who live in this area.

Purpose of the club is to renew interest in Indian games activities, folklore and to promote Indian dances and pow-wows.

Also, Anquoe said, it is hoped by organizing the club that more Indians can become known for their

dancing and singing talents and can be obtained through the club to appear at all kinds of celebrations over the state.

"We have about 80 members," Anquoe said. "About 15 tribes are already represented, and we have several tribal leaders and some of the state's best war dancers."

Another purpose of the club is to honor Indian servicemen before they leave for service and when they are home on leaves and furloughs, Anquoe said. Gold star mothers are entitled to membership without dues.

The club will function under a "clan system" of administration, it was explained. Leadership will revolve among the members as different chairmen are chosen to direct the various activities.

There will be only one regular officer. She is Mrs. Billie Tiger, secretary-treasurer.

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PERFECTION IN SEAFOODS

CD-18

Continued from Last Month

By Newell E. Collins

Tecumseh and the War of 1812

(Chapter 3 Continued)

THERE is a story told that in 1792 during the month of December Tecumseh was encamped with ten warriors and a boy near a place called Big Rock.

As they sat smoking around the camp fire in the early morning, they were suddenly fired upon by a party of whites three times their number, under the command of Robert McClelland. Tecumseh gave the war whoop and the Indians, springing to their feet, returned the fire. The boy started to run and Tecumseh turned to find an Indian named Black Turkey also taking to his heels. Tecumseh called to the Indian to return, which he did.

The whites lost two men who were slain by Tecumseh himself, but the outcome might have been even more disastrous for the whites, had not Tecumseh broken the trigger of his gun.

This story is suspiciously similar to the one previously told of the skirmish on the banks of the Alabama River, and it is probably just another version of the same incident, with a discrepancy in the date as well as the text of the narrative.

IN 1793, a party of thirty-three settlers was organized to cut off some Indians who had attacked the Kentucky settlements and were returning through Ohio with their prisoners. When the whites arrived at Paint Creek, they discovered close at hand an encampment of Indians who were on a hunting expedition. The party was under the leadership of Tecumseh and consisted of a few warriors and a number of women and children. The Indians' horses were between the whites and the camp.

The settlers decided to attack at dawn, planning to approach the Indians' camp from three directions simultaneously. However, the barking of a dog aroused the Indians, who attacked the whites with a considerable random shooting and a great deal of loud shouting. Some of Tecumseh's braves succeeded in driving the horses to the camp without being discovered. The Indians hastily mounted and rode away.

IN the year 1794, General Anthony Wayne undertook a punitive expedition on rather a larger scale. Wayne took ample time to train his men, then embarked down the Ohio River from Pittsburgh in flat boats, landing at the mouth of the Wabash, where Fort Recovery was built.

The neighboring tribes called a council to determine what resistance should be made.

Little Turtle, the Miami, argued

for peace. He declared that the Indians had twice been victorious, but that they could not expect their good fortune to continue.

However, Blue Jacket was for war. The Indians under Tecumseh made a brave attack upon the fort, but heavy artillery fire repulsed them with considerable loss. Wayne marched farther into Ohio in an attempt to deceive the Indians into believing that he was planning an attack on the Miami villages.

At the junction of the Maumee and the Auglaize Rivers, in the heart of the Indian country, the Indians were badly defeated in the Battle of Fallen Timbers, August 20, 1794. This victory paved the way for the Treaty of Greenville the following year and opened a large portion of what is now the State of Ohio and a part of Indiana to white settlement. This section was held by Fort Wayne, Fort Defiance and Fort Recovery.

Tecumseh did not attend the council at Greenville on August 3, 1795, at which the treaty was negotiated. However, by this time his influence was so well established that Chief Blue Jacket who had represented the Shawnee nation at the conference, made haste to visit him immediately afterward to acquaint him with what had taken place and discuss the provisions of the treaty with him. It would seem, however, that General Wayne was in no haste to keep the promises he made to the Indians, as he soon acquired the name of "Wabang," meaning "tomorrow."

IT was in the year 1795 when Tecumseh was hunting on Deer Creek that some of his companions proposed a contest to see who could kill the greatest number of deer during a three day period. Tecumseh succeeded in killing thirty, while his nearest competitor could claim but twelve to his credit. Also it was during this year that Tecumseh and the Prophet commenced gathering the Indians around them and laying the foundations for their confederacy.

The following spring, Tecumseh's band removed to the Great Miami, remaining there during the summer and raising a crop of corn, then going to White Water in the fall of 1796.

In 1798, the Delawares invited the roving band of Shawnees to settle with them on the White River in Indiana. The invitation was accepted and the wanderers remained with the Delawares a number of years, living in peace and spending most of their time in hunting. During this period Tecumseh established a reputation by performing many acts of charity in supplying the aged and infirm of the tribe with game.

He also distinguished himself as an orator in 1799 at a council which was held near the present site of Urbana. The interpreter found it exceedingly difficult to translate his eloquent expressions from the Shawnee tongue. In April, 1803, a white settler named Herod, living near Chillicothe, was murdered and scalped. Patriotic citizens, fearing further outrages, were greatly excited. Tecumseh consented to go to Chillicothe, and at the council there made such an eloquent speech, promising to abide by the provisions of the Treaty of Greenville, that confidence was restored and the settlers returned to their homes reassured. (It was learned later that a white man had committed the murder. He had scalped his victim in an effort to divert suspicion toward the Indians.)

IN 1805, about the time Laulewasikaw announced himself as a prophet, a party of Shawnees living at Tawa village at the head of the Auglaize River, sought to unite the scattered bands of the tribe and sent a message to Tecumseh and one to another band of Shawnees on the Mississinuiway, suggesting a union with them. The two parties agreed, but when they met at Greenville, Laulewasikaw induced them to remain at that place.

This appears to be the first instance where the influence of the Prophet played a prominent part in the movements of the Indians, its origin as early as 1804. In 1806 Governor Harrison learned that the Prophet was gathering warriors at Greenville and was preaching doctrines which were believed to be dangerous. Later, Harrison learned that it was Tecumseh, rather than the Prophet, who was taking the more active part in the movement.

In April 1807, Anthony Shane, the Indian agent at Fort Wayne, sent for Tecumseh, the Prophet, and two other chiefs ostensibly to hear a message from the President, but actually to learn what was taking place at Greenville. Tecumseh's dignity was offended because the



NEWELL E. COLLINS

agent did not appear in person. Later, Thomas Worthington and Duncan McArthur were sent to Greenville to hold a council with Tecumseh and the Prophet, the object being to secure their promise to remain neutral in the event of a second war with England. Tecumseh's followers at this time numbered about four hundred.

(To be Continued)

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"Missing A Real Treat"

11 Howell St.
Rochester, 7 N.Y.

Editor, Native Voice,
Vancouver, B.C.

Dear Sir:

Just had the privilege of reading your swell newspaper. I never knew it existed. And there, thousands of us Indians are missing a real treat. The home of the Senecas is near here, also Onandagas and across the lake, in Canada is my reserve, the Mohawk Indian R. Deseronto, Ontario. We have picnics and ball games in the summer with socials in winter months. We worked last summer to form a club for Indians only. So when we have a game, we have Six Nations to choose from. Can you guess the other three? We are known as the Iroquois.

I'm studying to be a television operator (electronics) while others are employed at different trades. There is no discrimination here on the job, or at school, or even in saloons; just a couple of clubs such as Moose and a few others. But our club is exclusive too. And I have been a member of the American Legion for six years.

Congratulations to Judith Morgan for her fine work. We need more just like her. We were wondering what tribe the name, Wettstein, comes from?

Any time you would like any news or information, just write to the following address:

Frank E. Brant.

P.S. Brant name comes from Capt. Joseph Brant, but he only had one son at Brantford Ont. I don't dare trace my family tree, any farther than Grandpop.

Fred Baker Winner Of Tom Longboat Trophy

At the annual meeting of the Amateur Athletic Union of Canada the eight medal-winners were considered for the award of the Tom Longboat Trophy and the final decision was in favor of Frederick Baker, an eighteen-year-old from Squamish Indian Reserve, North Vancouver.

The athletic record of this boy is as follows:

- 1948—winner of Bronze Gloves (100 lb. class).
- 1948—winner of Silver Gloves (112 lb. class).
- 1948—winner of B.C. Championship (112 lb. class).
- 1949—winner of Silver Gloves (126 lb. class).
- 1949—winner of B.C. Silver Gloves (126 lb. class).
- 1950—winner of Royal Gloves and Royal Boy in 126 lb. class.
- 1951—winner of B.C. Indian Championship in the Buckskin Gloves contest for Indians only, in the 147 lb. class.
- Finalist in the Golden Gloves Tournament in the 147 lb. class.

This boy has fought forty-six fights and lost only two. In addition to his prowess as a boxer, he is an outstanding gymnast, an exceptionally good basketball player, holding a local record of 45 points scored in one game. He is a very competent lacrosse player. He won a pole-vault championship in 1949.

This athlete is noted for his sportsmanship. He is a cheerful loser and accepts the decisions of others without protest or comment. His success is particularly commendable in that he had in many respects an under-privileged boyhood. His mother died, and his father was not able to do much for him, but Freddy developed self-reliance and has won the respect and admiration of the Indian boys of his community, and is a source of pride to the adults, who consider him an outstanding type of Indian sportsman.

The very large Club established on the Squamish Reserve under the competent direction of Mr. Alex Strain, the Pro-Rec instructor for the Indian Residential School in North Vancouver, owes in a very large measure its success to the example and leadership of Fred Baker. (Indian School Bulletin)

Paddle Own Political Canoe

(Continued from Page 5)

their honored memory, freedom should be granted to those they left behind. For, being born of this beautiful land, they are truly entitled to their heritage.

Once long ago, this lovely country was theirs. From beyond the sea came strange people who settled on their land, finally to take from them much of what they possessed. We whites who live today should seek to obliterate those ter-

rible misdemeanors of our ancestors.

The status of the Chinese, Negroes and many other colored peoples has changed from inferiority to equality with the whites. So should it now be in the case of the Indians.

By creating the Indian a first class citizen he will automatically assume his personal and political responsibility. He will then know he has the respect of his white brethren. As Christians, let us en-

Texas-Cherokees Seek \$30,000,000 For Land

The Indian claims commission in Washington has ordered the federal government to answer within 30 days the Texas-Cherokee Indians' claim for \$30,000,000 for land they allegedly were forced to abandon more than a century ago, it was learned recently.

When the answer is posted the case will be ready for trial, Raymon Thomas, Harley Van Cleave and George Norvell, Tulsa attorneys representing the claimants, said.

The claim was brought about three years ago in the name of descendants of the original tribesmen who allegedly were ousted from East Texas in 1838.

Thomas said about 1,000 Indians, most of them living in Tulsa and eastern Oklahoma, are concerned.

The land in question covers 1,640,000 acres lying in five Texas counties now rich in oil and agriculture. But the tribe doesn't want any mineral rights. It asks only for \$5,000,000 in estimated realty value on Jan. 1, 1840, and five per cent interest from that date.

Since the claim was filed the claims commission has conducted hearings at Tahlequah and in Washington.

The tribe started listing names, degree of blood and roll number of all Texas-Cherokees in December, 1949.

In previous hearings the government contended the Texas-Cherokees had not maintained tribal unity, and therefore were not identifiable as a group.

The claimants declared the land was taken from them forcibly by Texas in violation of treaties the tribe had made with Spain and later confirmed by the Mexico and Texas republics. They charged the United States assumed responsibility when Texas became a part of the union in 1848.

A similar claim was taken to the supreme court about 80 years ago but the high tribunal refused to accept jurisdiction.

deavour to help the Indian in his struggle for equality and recognition. Now is the time in which to erase the bitterness of past years. The tears and bloodshed of those early unenlightened days; the memories of greedy white men. Also those who pretended to help the Indian, but in reality had personal gain as their motive.

The time has arrived for the Indian to paddle his own political canoe along the river of fast moving events.



The Late JAMES CROW

The late James Crow, noted Seneca Medicine Man, attended the annual Border Crossing until he died. He was nearly 100 years old.

Late But Alive

MAGPIE, Ont. — Pete Groulx, an Indian trapper who stayed on his trapline an extra month to catch his annual quota of furs, walked out of the woods a day after a search party set out to find him.

Groulx, who has only one eye and one arm, entered the bush near this village, 200 miles north of Sault Ste. Marie, Dec. 22 and was to have returned by the New Year. An illness during his first few days in the woods caused him to fall behind in his fur quota.

Meanwhile, a second search group was being organized to find the original three-man party.

The Indian, none the worse for his extended stay in the woods, laughed heartily when told of the excitement he caused.

"Sorry, no murder, no starved trapper, no body in burned cabin . . . Just me, late but alive," he said. He had plenty of food left in his haversack when he arrived here.

The search party believed to be somewhere along the winter's 10-mile trapline.

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MODERN MOSES

Aims Lead Tribe to Reserve

By JACK HAMBLETON

MOOSE FACTORY

A modern Moses is planning to lead his people from a wilderness of civilization into one in which his forefathers lived happily and healthily centuries ago near here.

Chief Monroe Linklater, young leader of the Moose band of Cree Indians, will ask his followers to vote this spring on the hegira which will take 700 men, women and children out of relatively civilized Moose Factory and railhead Moosonee to their bush reserve eight miles up the Moose River. There are no schools, no hospitals, no stores, no houses there.

Linklater, intelligent, one of the best trappers in the area, is married and has two children. In his youth he attended an Indian school at Sioux Lookout for nine years. He served 3½ years in the army in the Second World War, travelling through Northern Germany and Europe generally. He speaks English fluently and was elected chief of the band last year.

He lives most of the year in a half-log tent-covered building at Brownrigg, between Mattagami and Abitibi Rivers on the Ontario Northland Railway. When the trapping season ends, he moves into his Veteran Land Act house on Moose Island, location of one of Canada's first Hudson's Bay posts.

On this island is the Indian hospital, recently built by the federal government and presently crammed with Eskimo and Indian patients, most of them suffering from tuberculosis. There is an Indian school, an Anglican mission, the Hudson's Bay post and scores of new houses built by the federal government, turned over to the Indians and rapidly falling apart at the seams. This, according to Link-

later, is because the Indian occupants of the houses cannot get from the government, deeds to the property.

Indian Agent Joseph Allan says the government built the houses and turned them, unfinished, over to the Indians with the understanding that they would be completed and kept in repair. No rent is charged, he said.

But there is a constitutional issue involved in the land ownership. Actually, so far as can be ascertained, the island is the property of the Hudson's Bay Co.

Linklater is not bitter about the squabble. "I have tried to get, from Joe Allan, some assurance that the members of the band will own the properties if they fix up the houses," he said. "But he doesn't seem able to give it to us in writing. He says: 'Sure, it will be all right.' But we are not sure."

Meantime, eight miles away, is the unused Indian reserve. It isn't convenient to the railway, the chief admits. But there must be ways the government "could build us a road; there is authority under present legislation at Ottawa to assist us to build our own schools; our own stores; our own buildings."

The band would sooner live at Moose Factory, he admits. "But we want security of tenure. Suppose our people become too old to continue trapping and to deal with the only store in the area?" he asks. "We have no assurance that they would not then be asked to leave the island and go to the reserve when they are too old to re-establish themselves."

He believes the return to the past would benefit his people in the future. Much of the illness which besets the Eskimo and Indian people of the James Bay area comes from civilization: From canned food rather than that taken by hunting and trapping.

The tent camp of the Indian was healthier, he believes, than the house of today—and in this his belief is generally confirmed by doctors and other health experts.

At present, most of the band members are out on their trapping grounds.

They will return to Moose Factory in the spring with their fur catches and take up their summer residence on the island. Meantime, when occasional members do come in, Linklater is urging them to "talk it up" among their fellows. Indian voters, like those of Toronto and other centres, are apathetic toward exercising their franchise.

"It is hard to get any unanimous

expression of opinion from the band," he admits. "Usually when we call a band meeting only half a dozen or so will get up and speak. But this time I intend to put it to them straight. I honestly believe we would be better to go to our own reserve and establish our own homes on our own land. My people would be happier and healthier."

"How would you move 700 men, women and children?" he was asked.

"We have enough canoes," was the reply.

Phones At Last For Simcoe Tribe

Georgina Island Reserve in Lake Simcoe is finally getting its first telephones, to serve the 150 Ojibway Indians who live there.

There will be just two phones. One will be in the home of Chief Lorenzo Big Canoe, the second will be a pay phone outside the store.

Work began today to lay the cables, marking the end of a long battle to get the service.

The community has often been isolated during freeze-up and break-up, when the two-mile wide channel between the island and Virginia Beach is impassable. This has meant delay in bringing aid to sick people on the island.

"But now that's all behind," said Chief Big Canoe as he watched the crew on the barge sinking the cables.

Despite constant demands to the Department of Indian Affairs the only way the residents finally could get phones was by getting them themselves.

From their own pockets, the Indians are paying the whole cost of installation—\$4,500. They will also pay the monthly toll.

Linemen have had to chop an 18-foot channel in the ice to put down the two cables. The phones will sound their first ring in a couple of days. Eventually it is hoped any family will be able to have a phone.

The two phones now going in will be linked directly to Indian Agent W. Lyons at Virginia Beach.



PRINCESS
BEVERLEY RICKARD

This lovely little princess attends all ceremonies with her father Mr. Clinton Rickard. Mr. Rickard (Big Chief Loud Voice) is head of the Indian Defense League of America.

Indian Affairs Director Has 15 Years of Service

OTTAWA.—Major Donald Morrison MacKay, OBE, BCLS, has completed recently fifteen years of service in the Indian Affairs administration; he became Indian Commissioner for British Columbia, in 1936, and was appointed Director of Indian Affairs in Ottawa in 1948.

Major Mackay was born in Goderich, Ont., served in the first world war on the staff of the 1st and 3rd Divisions. A professional land sur-

veyor Major Mackay carried out the survey of numerous Indian Reserves in B.C., thus establishing close contact and association with the natives of that province.

He later represented the constituency of Cariboo in the B.C. Legislature, until 1936, when he became Indian Commissioner. He was responsible for the action taken to secure title to the Indian Reserves in B.C.; conveyance to Canada in trust was secured from the Province in 1938. He reorganized the Indian administration in B.C., placing increased emphasis on housing, educational needs and the development of natural resources on the Reserves.

In his present position Major MacKay is furthering the development of housing, school construction, future conservation and social services among the 140,000 Indians committed to his care. Major MacKay is also a member of the Northwest Territories Council.

February Issue Earns Accolade

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The NATIVE VOICE,
Dear friends,—

The February issue of "The Native Voice" has just arrived.

The cut of our late beloved King is excellent and so like him. Also the illustrations in Mildred Valley Thornton's article are well reproduced and attractive.

As I have a number of friends who would enjoy her article, please send me five extra copies for which I enclose 50 cents.

Yours truly,
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